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MEDICINE IN ANCIENT JAPAN

STUDY OF SOME DRUGS PRESERVED IN THE IMPERIAL TREASURE HOUSE AT NARA

At Nara, the oldest Imperial Residence of Japan, known all over the world by its giant statue of Buddha, the "Daibutsu" (大佛), cast of gold-bronze, there stands also an old Imperial treasure house, the "Shôsô-In" (正倉院), which was built almost at the same time as the Daibutsu was cast, i.e. about 743 A.D. Originally the treasure house belonged to the neighbouring Totai-ji (東大寺), a large Buddhist temple, which had been built some years previously. But later its administration was taken over by the Imperial Court, and notwithstanding that it is entirely built of wood it has been preserved in its original state to this day, remaining undamaged through all the dangers of destruction and war, to which the city of Nara and the temple were repeatedly subjected.

This historically highly interesting building is 9 meters high, 33 m. long and 9.1 m. broad. The lower part is $1\frac{1}{2}$ m. high and consists only of wooden pillars without wall. The treasure room begins only from the first floor, the verandah of which is reached by an open staircase. At first the Shôsô-In is said to have consisted of two separate buildings, the northern and the southern storehouse (hence its name Nami-Kura i. e. double Ware-house). Later, in about 796, these two buildings were united by the insertion of a middle part. This triple division can be easily recognised not only by the still existing dividing walls, but also by some minor deviations in the architecture of both wings. Accordingly the building is also known under the name of Mitsu-Kura, i.e. triple store-house.

Special notice must be taken of the walls of this treasure house. They consist of thick triangular wooden beams, joined crosswise at the corners, but not caulked with moss or any other

material, in the same way as I happened to see it in certain parts of Siberia and northern Asia. This ancient way of building, called the *Azekura-Style*, is now only seen in Japan in some old temples. Some of our modern architects assert that in this way the humidity can best be regulated in such buildings which are often not opened for years or even decades.

This Shôsô-In serves for the storage of various precious objects, which were in the possession of Emperor SHÔMU TENNO (聖武天皇) His resign (724-748) falls in the so-called Tempio-Era (天平時代), the first flourishing age of Japanese art.

On June 21 of the 8th year of Tempiô-Shôhô (天平勝寶) (754 A.D.), at the end of the 7th week after the death of the Emperor, who, however, had resigned the throne already five years previously, the Empress-dowager KÔMYO-KÔGO (光明皇后) dedicated the private property of her pious consort to the Daibutsu which had been founded by him.

Amongst these valuable offerings we find Imperial crowns and raiments, furniture (a number of metal mirrors, vases, pictures, screens, cabinets), musical instruments, masks, chess-, Go- and other games, eating and drinking services, Buddhistic figures, writings, etc. The materials, of which they are made, are gold, silver, bronze, copper, ivory, mother of pearl, precious stones, crystal, tortoise shell, birds' feathers, gold-embroidered silks, etc. But this is not all. We find also vegetable, animal and mineral medicines, partly home products, but mostly from Arabia, Persia, India, and chiefly from China, on which I shall report further on.

Descriptions and illustrations of most of the treasures have already been published in a handsomely gotten-up work of 5 volumes, the "Tôyei-Shuko" (東瀛珠光).

The catalogues, in which all these offerings are carefully noted, are called "Kemmotsu-chio" (献物帳) and have likewise come down to us from antiquity. To each of them the Imperial Seal of State is affixed, with the signature of the respective Ministers of State and other officials. The medicaments are catalogued in a separate writing, according to which 60 kinds of drugs were sent in 21 boxes on the above-mentioned day to the temple.

This Imperial treasure house, Shôsô-In, was ordinarily carefully locked and sealed and could only be opened by special Imperial permit. At first oftener, but later only once in several decades was the treasure house aired, on which occasion all the articles were carefully checked with the original dedication papers, and objects damaged or lost were minuately noted. Many of these airing lists, "Bakuriochô" (曝凉帳), are still kept in the Shôsô-In, either in their originals or in copies.

The Museum is now opened once a year, usually in November, on which occasion people with special permits are allowed to view the treasures.

II

Without going into further

details I will now deal specially with the drugs preserved in this Shôsô-In, which I was allowed to inspect one by one in November of 1924 with the special permission of the then Minister of the Imperial Household, Viscount Makino, and in the presence of the Directors of the Imperial Court Museums at Nara and Tokyo, Messrs Kubota and Oshima.

The number of drugs and the purpose of their dedication are set forth in the original script as follows:

"The various medicaments dedicated to the Roshanabutsu (Vairocana, 盧舍那佛).* In all 60 kinds packed in 21 lacquered boxes.

1) Jia-Kô 麝香 (Musk) in 40 packets. Weight 42 Rio incl. receptacle.
(in every case hereafter the weight of the box is included)
(1 kin=16 rio−240 gramms (at present))
(1 rio (Chin. leang)−4 fun s. tsin−15 gr.)
(1 fun−3.75 gr.)
2) Sai-Kaku 犀角 (rhinoceros horn), 3 pieces.
No. 1 weighing 2 kin 12 rio 1 fun
„ 2 „ 1 „ 9 „ 3 „
„ 3 „ 1 „ 14 „
3) Sai-Kaku 犀角 (do.), 6 kin 13 rio in a bag.
4) Sai-Kaku 犀角 (do.), 9 rio 3 fun in a vessel.
5) Boku-shô 朴消 (Mirabilite, crude Glauber salt), 7 kin.
6) Sui-Kaku 薤核 (root of Polygonatum vulgare, Desf.), 5 kin.
7) Shô-sô 小草 (stalks of Polygala tenuifolia, Willd), 2 kin 4 rio.
8) Hippatsu 蓽撥 Pippali (Piper longum, L.), 3 kin 15 rio.
9) Koshô 胡椒 (Piper nigrum, L.), 3 kin 9 rio.
10) Kansui-seki 寒水石 (Calc-spar), 18 kin 8 rio.
11) Amaloku 阿摩勒 (Amalaka, a vegetable drug), 9 rio 3 fun.
12) Ammala 奄摩羅 (Amla, mango), 15 rio.
13) Kuro-wôren 黑黃蓮 (Radix capitidis niger), 3 kin.
14) Gen-sei 元青 (Mylabris cichorii, pustulosa, rubipenis), 4 rio 2 fun, in a tube.
15) Sei-shô-sô 青葙草 (Celosia aegentea, L.), 1 kin 14 rio.
16) Haku-hi 白皮 (i.e. white bark, bark of the root of Morus alba, L.), 9 kin 6 rio.
17) Ri-seki 理石 (Gypsum), 5 kin 7 rio.
18) Uyo-rio 禹餘粮 (ferro-oxide), 1 kin 9.2 rio.
19) Tai-ichi-uyorio 太一禹餘粮 (similar to the fore-going), 2 kin 12 rio.
20) Riu-kotsu 龍骨 (i.e. dragon bones), 5 kin 10 rio.
21) Goshiki-Riukotsu 五色龍骨 (i.e. five-coloured dragon bones), 7 kin 11 rio.
22) Shiro-Riukotsu 白龍骨 (i. e. white dragon bones), 5 kin.
23) Riu-kaku 龍角 (dragon horn), 10 kin.
24) Goshiki-Riushi 五色龍齒 (i. e. 5 coloured dragon teeth), 24 kin.
25) Ji-Riukotsu-seki 似龍骨石 (i.e. stone resembling dragon bone), 27 kin.
26) Rai-gwan 雷丸 (i.e. thunder ball—Mylitta lapidescens), 8 kin 4 rio.

(* Synonymous to Dai-Butsu i.e. Great Buddha.)

27) Ki-kiu 鬼臼 (i.e. devil's mortar —Podophyllum vercipelle?), 12 rio 3 fun.
28) Sei-seki-shi 青石脂 (i.e. blue-stone fat, blue clay), 6 rio.
29) Shi-kô 紫鑛 (i.e. violet mineral), Amethyst? 60 kin.
30) Seki-sheki-shi 赤石脂 (i.e. red-stone fat), red clay, 7 kin 2 rio.

The foregoing are contained in the first case.

31) Shio-niu-shiô 鐘乳床 (Stalactite), 10 kin.
32) Bin-rôji 檳榔子 (Semen areca), 700 pieces.
33) Ketsu-shioyo 穴縱容 (Boschniakia glabra, C.A. Mey), 30 kin.
34) Hazu 巴豆 (Croton), 18 kin.
35) Mushiokushi 無食子 (Gallae helepenses), 1073 pieces.
36) Kô-boku 厚朴 (Magnolia hypoleuca, S. et Z.), 13 kin 8 rio.
37) Onji 遠志 (root of Polygala tenuifolia), 20 kin 4 rio.
38) Kaleiloku 訶黎勒 (Haritaka, Myrobalan), 1000 pieces.

The foregoing are in the second case.

39) Keishin 桂心 (Cinnamomum Cassia, Bl.), 560 kin.

In the third, fourth and fifth cases.

40) Gen-kwa 芫花 (Daphne Genkwa, S. et Z.), 324 kin 2 rio.

In the sixth, seventh and eighth cases.

41) Nin-jin 人參 (Radix Ginseng), 544 kin 7 rio.

In the ninth, tenth and eleventh cases.

42) Dai-wow 大黃 (Radix rhei), 991 kin 8 rio.

In the twelfth, thirteenth and fourteenth cases.

43) Rô-mitsu 蠟蜜 (Cera), 593 kin 4 rio.

In the fifteenth and sixteenth cases.

45) Kanzô 甘草 (Radix liquiritiae), 960 kin.

In the seventeenth, eighteenth and nineteenth cases.

45) Bô-shio 芒消 (Mirabilite), 127 kin 8 rio.
46) Shô-tô 蔗糖 (S'arkara, Saccharum), 2 kin 12.3 rio.
47) Shisetsu 紫雪 (i. e. violet snow?), 13 kin 15 rio.
48) Kotôritsu 胡桐津 (Resin of Populus balsamifera, L.), 24 kin.
49) Sheki-yen 石鹽 (i.e. rock-salt, Arsenopyrites), 9 kin 3 rio.
50) I-hi 蝟皮 (hedge hog skin), 3 pieces.
51) Shinra-yôshi 新羅羊脂 (sheeps' fat from Silla in Korea), 1 kin 8 rio 3 fun.
52) Bô-ki 防葵 (root of Siler divaricatum, Bth. et Hk.) 24 kin 8 rio.
53) Wunmo-fun 雲母粉 (Mica powder), 9 rio.
54) Middasô 蜜陀僧 (Murdarseng, Lithargyrum).
55) Jiû-yen 戎鹽 (Sal ammoniac), 8 kin 11 rio.
56) Kinseki-rio 金石陵 8 kin 1 rio.
57) Seki-sui-chio 石水氷 (i.e. stone water ice?), 5 kin.

58) Nai-yaku 內藥 (i. e. inner medicine), 1 kin 1.1 rio.

In the twentieth case.

59) Rô-doku 狼毒 (i.e. wolf poison —root of Euphorbia adenochlora, Morr. et Den.), 2 kin 2 rio.

60) Ya-katsu 冶葛 (root of Rhus toxicodendron), 32 kin.

In the twenty-first case.

After the enumeration of these 60 kinds of drugs follows the dedication, which reads:

"These medicaments are hereby dedicated to the Temple of the Roshana-Butsu. Any person who is ill and in need of them shall apply to the head-priest of the temple, whereupon Imperial sanction will be given for distribution. May all who partake of these medicaments be freed of all sicknesses and ailments! Everything good for them may succeed and the evil vanish, and may their course of life not be suddenly interrupted except through inevitable sins, and may they, after a natural death, stay in the eternally blossoming paradise in the companionship of the Roshana-Butsu!

"Given on the 21st day of the 6th moon of Tempio-Shôho. Imperial Seal of State (visible on the back of the writing). Signature of five officials (Minister, Secretary of State, etc.)."

These medicaments were indeed made use of from time to time, not only for the benefit of the Dispensary for the Poor (Se-yaku-In 施藥院) which existed since 730, but also for individuals. One of the petitions may be cited as an example:

"The Dispensary for the Poor requests the supply of 100 kin of Cinnamomum from the depot in the Tôtaiji-Temple. The Dispensary is out of the medicament and no sellers of it can be found.

"The 19th day of the third moon of the third year of Tempio-Hôji 天平寶字 (759). Katsuragi no Henushi (葛城戶主)."

Besides these writings many airing protocols are extant. The oldest which have come down to us date from the years 787 (6th year of Yen-riaku 延曆) and 793 (12th year of the same period). With some of the 60 numbers besides their original weight a detailed statement is given about diminishment by consumption or shrinkage. Not less exact are the remarks in the airing protocols from the year 811 (2nd year of Kônin 弘仁), while the notes (especially those referring to the drugs) in later protocols, as for instance from the years 1195, 1230, 1235, 1242, 1246, 1254, 1258, 1261 (Kamakura-Time 鎌倉時代), then from 1429, 1465, 1574 (the era of the wars or Muromachi-Time 室町時代) and those of 1602, 1612, 1666, 1693, 1722, 1833 (Tokugawa-Time 德川時代) are by no means so exact.

It may be mentioned here that in 1195 (6th year of Kenkiu 建久) on June 17th the Shôsô-In was struck by lightning, which, however, only damaged a door and six big pillars on the north front, without the building catching fire. A trace of singeing on one of the pillars is attributed to this stroke of lightning.

The original drugs which I still found in the collection

during my inspection in November last year are marked in the above list with an asterisk. There are 24 of them. Besides these I found several drugs which are not mentioned in the dedication. They are:

1) Kun-roku 薰陸 (Kundruka, Olibanum).
2) Chio-kô 丁香 (Eugenia aromatica).
3) Tan 丹 (Minium).
4) Hôkai-seki 方解石 (Calcit, calc-spar).
5) Seiboku-kô 青木香 (root of Aristolochia costus, Fal.)

There are also empty vessels with labels of drugs not amongst the original number of sixty. It is not known when these were added, probably at the time or soon after the dedication of the treasure house, or they may belong to these ill-defined (marked by me with "?"), which later, especially in Tokugawa times, when Japan had a number of learned men especially in the science of pharmacology, called honzô-gaku 本草學, may have been provided with new scientific names.

All the drugs at present kept in the treasure house (No. 7, 8, 10, 15, 19, 20, 22, 23, 24, 26, 30, 31, 34, 35, 36, 37, 39, 41, 42, 43, 44, 45, 48, 53) are well preserved. Even barks and roots, fruits and buds do not seem to have deteriorated in the least. We also find a number of empty bags, wooden receptacles, pots and boxes with labels or inscriptions of drugs formerly contained in them. On some white bags for Radix Ginseng (41) and for stalactites (31) the names of the farmers are written, from whom the articles were obtained, as well as the name of the Governor of the (northern) province of Hitachi (常陸) with seal and date of the 10th month of the 4th year of Tempio-Shioho (天平勝寶) i.e. 752, two years before the dedication. On bags for Eugenia aromatica (Appendix 2) and for Aristolochia costus, Fal. (App. 4), neither of which are specified in the inaugural writing, we find the words: "Weighed in the period Kônin (弘仁) (810-823) and Seikô (齊衡) (854-856)." The little wooden receptacles, "gosu" 合子 round and flat, closing air-tight, made of oak or hinoki wood, in natural colours or laquered, deserve special notice.

The pots are either of clay or tin, sizes and shape varying. One of the earthenware pots has a height of 0.22 feet and a diameter at the opening of 0.25 feet. One of the tin vessels measures 0.58 ft. in height and 0.39 ft. at the opening.

On the inside of the vessels for Mirabilite (45) and Sal ammonia (55) we find the words: "Weighed on the 18th day of the 9th month of 2nd year of Kônin 弘仁, (811), 8 kin 7 rio." Similar remarks are found on many other vessels.

The larger boxes are of red or black lacquer and contain mostly a large quantity of well preserved roots or bark.

I now propose to enumerate the properties of all these drugs according to the pharmacology of ancient China. This description I culled principally from the *Pentchao-Kummu* 本草綱目 (1588) of *Li-Tche-cheng* 李時珍, which, however, in Chinese literary fashion comprises every-

thing that can be found in older works from the origin of the science on. The work, therefore, contains the views which prevailed at the time of the Tang-Dynasty (唐朝) during which time these drugs in the treasure house at Nara must have been imported, with the exception of the few which were found in Japan.

KEIZO DOHI.

(To be continued)

CHILDREN'S EVENING HYMN

Now the radiant sun has vanished
In the distant west;
Shadows of the night descending
Summon us to rest.

Yet we turn to thee, Amida,
Ere we seek repose,
To Thy care ourselves commending
When our eyelids close.

While we lie in peaceful slumber
Through the hours of night,
Shed about us, O Amida,
Thy protecting light.

By Thy tender care surrounded
Sweetly we shall rest
As a babe so safely sheltered
On its mother's breast.

And when we at morn shall waken
To another day,
May Thy love still guard and keep us
In our work and play.

A. R. ZORN.

BUDDHA'S WISDOM AND MERCY

BUDDHISM is a religion starting from and standing on human nature. Accordingly there can be no reason that it should keep itself aloof from science or take an attitude of hostility to philosophy. In endeavouring to attain the apex of wisdom, namely, Buddha's wisdom, a Buddhist begins by analytical accumulation of scientific knowledge, proceeds to systematize and syntherize the knowledge which he has thus obtained and then advances to meditation. Wisdom gained in this way is enlightenment. Philosophy enables us to imagine the domain of ideals, which science can never realize, but Buddhism enables us to attain the domain of ideals, which philosophy can imagine but cannot establish. In other words, Buddhism teaches us that we can put into practice what we can think and represent in form what we can spiritually prove to be true. Thus Buddhism embodies not only science, but philosophy and aims at developing human nature as a whole both intellectually and emotionally. As for mercy taught by Buddhism it goes beyond what is generally understood by the word "love." It transcends individual love such as love between parents and offsprings, between man and woman, between friends and so forth. Not only that, it surpasses love between one community and another, between citizens of the same country and between all races and nations of the world. Buddhism teaches us to love not only our parents, children, brothers and sisters, friends, fellow-countrymen and humanity but all living creatures. It should not be thought, however, that all living creatures include plants and other living things which can not clearly manifest feelings of love or sympathy, pleasure or pain. Love taught by Buddhism does not discriminate against people of different race or faith, even against enemies. In the merciful eyes of Buddha there exists no enemy. "To regard all just like oneself" is the ideal of Buddhism. Consequently to a true follower of Buddha's teachings, there is no distinction between individuals, races and nations. In his eyes all are equals and there is neither friend nor foe. In fact it is an ideal of true Buddhists to regard and treat all living creasures like themselves. This is true and pure cosmopolitan love. Such love can never be practised by one who lives in the idea of discrimination between oneself and others or believes in a religion which separates God and man. Needless to say it is extremely difficult to put into practice this cosmopolitan and indiscriminate love. When it is spontaneously revealed, a man may be said to have attained Buddhahood, which is the ideal of Buddhism. Buddhists, who make this ideal their goal, strive to practise this fundamental love, living in the idea of equality of races, fellow mankind and all living creatures. They may not be able to lead

all living creatures to salvation, as Buddha does, but it is their efforts at least to look upon them with merciful eyes. It goes then without saying that as individuals they endeavour to live with fellow men in love and peace, and as nations to associate with other nations with justice and sympathy as guiding principles, striving to avoid all unjust disputes. Not only that, but they try to extend their love to animals. With regard to this love of animals, there is a certain difference between the idea of Occidental people and that of Buddhists. In the West, love of animals is shown as a favour, a condescension, by men who consider themselves rightly entitled to kill and eat animals. Buddhists, however, consider themselves as fellow creatures of beasts, birds and fish and love them with the spirit of mutual help. In other words, their love of animals is a manifestation of mutual love, love of fellow creatures or brotherly love. They do not regard it as a favour in any way. In this sense, Buddhism teaches us to love not only fellow mankind but animals. This is the ideal of ahimsa (non-killing and non-injuring), which is so evident in the Indian, especially Buddhist, view of life. When this ideal is once imbedded in mind, one refrains from killing without being so taught.

Followers of Saint Shinran, founder of the Shinshu Sect of Buddhism, are allowed to eat meat. Nevertheless it is found in fact that they are the persons who are most tender-hearted and dislike killing or injuring. Issa, one of our most popular plebeian poets, who was a man of deep Buddhist faith, expresses his love of living creatures in many of his epigrammatical poems. One of them runs:—

Yare utsuna! Hai ga te
wo suru, ashi wo suru.

(Oh, strike not that poor fly! See, how it wrings its hands and legs.)

A man of faith is a man of love. Such a man can not injure, much less kill a living creature. It is a significant fact that in places where the Shinshu Sect is prevalent, no crime of abortion nor any crime of violence such as murder has been practically known.

The sense of love possessed by living creatures originates in the desire to live. Just as the desire to know causes intellectual activities and develops the domain of power, so the desire to live causes emotional activities and develops the domain of love. The love we mortals possess starts from the desire to live, but ends before it is fully attained. The love of Buddha also starts from the desire to live, but aims at its full attainment as well as the full attainment of the desire to live possessed by all living creatures. In other words, the love of Buddha aims at giving eternal life to all living creatures.

The englightend love manifested in the character of Buddha is different from the deluded love manifested in our incomparably small character. Our love is mutual and reciprocal. In giving our love to others, we expect to receive it from them in return. The only love we

find in our mortal world, which does not expect any return, is maternal love. Buddha's love, like maternal love, does not expect the least return. It is given to all, equally and without discrimination. Such love can only be expected in an enlightened one who has attained Buddhahood. Buddha said: "My sympathy for all suffering people under heaven is greater than the love of parents towards their children." Of all kinds of love maternal love is deepest and most natural, but Buddha's mercy is neither reciprocal nor relative. The further we go away from Buddha and the bitterer our hostility to him, the greater is his desire to save us. Jealousy and partiality are unknown to Buddha and to him there is no distinction between right and wrong, between this and that party. In his merciful eyes, all are equal.

Wisdom and mercy, the two most essential elements constituting the character of Buddha, can not be distinguished one from the other. They are just like the light and warmth of the sun's rays. Light necessarily accompanies warmth and the power which illuminates is also the power which warms. One with eyes to see can see its light, but one who cannot see can feel its warmth. In Buddhism wisdom is compared to light and mercy to warmth. Light of wisdom and warmth of mercy are at once two and indivisible. We recognize the sun either by its light or warmth. In the same way, we can recognize Buddha through his wisdom or mercy. When we recognize his boundless light, we can see the ideal of great enlightenment and when we recognize his eternal life, we can appreciate the ideal of great love. One who has attained the apex of wisdom can give boundless light to a deluded mind and one who has reached the extremity of mercy can give eternal life to a suffering heart. Boundless light and eternal life are the ideal of all living creatures. Buddhism has in view the satisfaction of these two supreme desires.

J. TAKAKUSU.

A SPIDER'S WEB

By Akutagawa Riunosuke,*
Done into English by Alf. Hansey.

I

ON a beautiful day Shakyamuni was walking leisurely along the lotus pond of the Paradise, quite alone.

The lotus flowers blooming in the pond were all white as gems, with golden pistils in the center, from which undescribably sweet fragrance pervaded all around.

Presently he came to a stop and stood on the bank of the pond, whence he casually looked downward and espied underneath through a gap between the leaves of the lotus covering the surface of the water.

Now, directly under the lotus pond it was the bottom of the Hell and through the pure water clear as crystal the River Sanzu and the Hill of Needles could be perceived very distinctly as through a spy-hole.

Buddha caught sight of Kandata, the arch rascal, moving there in the bottom of the hell in company with other condemned.

Now, this Kandata was the greatest criminal that ever lived, who committed murder, arson and other similar evil deeds, but he had the credit of having done a small act of benevolence, which Buddha remembered. He was once passing through a dense forest when he saw a small spider crawling along the road side. His whim was to raise his foot to stamp upon it, as soon as his eyes rested upon it.

"No! No!" he reflected. "It has a life it covets to safeguard, tiny bodied as it is. Though I am such an abominable sinner, I cannot commit so pitiless a deed as to deprive it wantonly of a life."

Thus he meditated and refrained from killing it. Its life was spared in this way.

While he was inspecting the condition of the Hell, Sakyamuni remembered that Kandata spared the life of a spider. To recompense him for this act of mercy, however insignificant that might be, he contemplated to rescue him from the Hell, if there were any means at all. Fortunately he discovered a spider of the Paradise, when he looked around, spinning beautiful silverly threads upon the leaf of a lotus lustring in jade color.

He took a line of the threads of the spider's web softly in his hand and cast it down directly to the bottom of the Hell, between the white lotus looking like precious stones.

II

Now, Kandata was in the Pond of Blood at the bottom of the Hell, floating aud sink-

* Akutagawa Ryunosuke is one of the best fiction writers in Japan of to-day.

ing alternately with other wretched sinners.

It was pitch dark on all sides. Now and then there was something floating dimly amidst the utter darkness, except for the pale gleam of the needles of that horrible Hill of Needles. It was, therefore, dismally forlorn there beyond description. Moreover the silence was intense as under a grave, save for occassional groans of criminals which were hardly audible.

This was because the doomed ones, who were cast down to this place, were totally spent and exhausted after passing through the awful punishments and tortures of the Hell and had no reserve of strength even to utter the word of lamentation.

Thus the greatest of rascals as he was, Kandata was suffocating in the blood of the Pond of Blood, only writhing helplessly as a half dead frog in the water.

It occurred then that Kandata lifted his head to look up to the sky over the pond. Amidst awe-inspiring darkness from the far off heaven a silverly thread of a spider's web came down sliding rapidly, as if it were loth to be seen by human eyes, and emitting slender light.

Seeing this he clapped his hands involuntarily in joy. If he could cling to it and climb upward and upward, he would be able to escape from the Hell, he thought.

Yes, there was no doubt that he could reach the Paradise, if he was lucky enough. He would then have no apprehension to be driven up to the Hill of Needles and to be sunk deep into the bottom of the Pond of Blood.

Thinking thus, he took hold of the thread securely in both hands and began to climb up for his life.

He was a great rogue having much experience in a feat of this kind.

But the distance between the Hell and the Paradise being several millions of miles, it was no easy task to come up to the upper part of it, albeit his desperate struggle. After a while he was fatigued greatly by climbing continuously that he could not tug upward any more and was unable to go up.

So he could do nothing more than taking rest there for a while; he looked down far below him, suspending himself at the middle part of the life line.

His strenuous effort had not been in vain as the Pond of Blood, in which he was swimming, was already in the bottom of the darkness far under, not to be dicerned. The Hill of Needles was also lost from sight. If he made his progress at this rate, it might not be impossible to come out of the Hell.

His hands being entwined in the thread of the web, Kandata rang in hearty laughter in an exalted voice as he never uttered since his fall into the bottom of the Hell.

"Hurrah! I've got it," he shouted.

But he soon became aware, for the first time and not with-

out horror, that under him there clang innumerable doomed sinners to the same thread, following his suit by climbing up toward him, just like a procession of ants. They strove, as he did, to gain their way as their strength admitted them, upward and ever upward.

When his eyes fell upon them, his mouth gaped in surprise and terror.

The web was so thin that it seemed hardly strong enough to sustain him; he wondered how it could endure the weight of the multitude below him.

If it got, by any chance, broken midway, he himself, who had been lucky enough to come up so far toiling and moiling, might be thrown down headlong into the Hell again. He was at a critical point and his situation was most serious.

But the condemned ones, in hundreds and thousands, struggled assiduously and came up groping out of the dark bottom of the Pond of Blood and climbed the slender and shiny thread of the spider's web in an unbroken file. If some measure were not taken immediately, the thread would get broken at the middle and all were sure to fall into the abyss underneath.

Kandata cried out in fury: "Hie! You rascals! The spider's web is mine. Who gave you permission to climb up the line?"

The moment he uttered these words, the spider's web, which seemed to be sound till that time, snapped and was abruptly broken at that point where Kandata was clinging.

Kandata was, therefore, unable to hold himself any longer; and before he uttered a cry of despair he came down speedily with a hissing sound in the air and turning round and round like a top, into the dark bottom of the Hell.

The web of the spider of the Paradise was left dangling midway in the sky, where there were no moon nor stars to be seen.

III

Shakyamuni, standing on the bank of the Lotus Pond of the Paradise, perceived all what took place; and when Kandata sank deep into the bottom of the Pond of Blood like a stone cast into it, his face was clouded sorrowfully and he began to walk leisurely.

The merciless mind of Kandata, who wished to get out of the Hell alone, caused him to fall into the old place as a just punishment for his wickedness.

Nothing whatever disturbed the flowers in the Lotus Pond of Paradise, for there was no bearing between the flowers and what happened.

The gemlike white flowers swayed their calyx quietly around the holy feet of Buddha.

With each motion of the flowers, they emitted most sweet fragrance constantly from their golden pistils at the centre pervading all around with their matchles odour.

It was about noon in the Paradise.

BUDDHISM OF ENLIGHTENMENT

ANSWERS TO QUESTIONS CONCERNING BUBBHISM

RECENTLY an earnest Indian student of Buddhism has put to us the following ten questions about "enlightened Buddhism." It is my pleasure to answer to his inquiries, but instead of writing him directly, I do so through our magazine, for I think that the questions and my answers to them will be of some interest to the readers of the *Young East.*

1. What is enlightened Buddhism?

I am not sure if our Indian friend is right or not in calling our religion "Enlightened Buddhism." But, in my opinion, it is probably more correct and convenient to call it "Buddhism of Enlightenment (Bodhi)," which, I think, makes a good contrast against "Buddhism of Extinction (Nirvana)."

These two schools of Buddhism are generally considered as two opposing factors, though, in fact, they are quite consistent with each other. And most of the Southern Buddhists, or Hinayanists, attach much importance to Nirvana, while the greater majority of the Northern Buddhists or Mahayanists, set great value on Bodhi. Nirvana means the extinction of our "will to live," which is one of the strongest human instincts. The "will to live" gives us, in its turn, lust (raga), hatred (dosa), and delusion (moha), which are the three depraved states of mind. By the influence of those three depraved states of mind, we are bound to the pains of this mortal world. Lust, hatred and delusion are, so to speak, the three kinds of fuels which constantly feed the burning flame of our will to live. It is one of our important objects to put the burning fire out by discontinuing the supply of those fuels. In some cases, we must not be satisfied with the suspension of the fuel supply only. We must put cool water on the burning fire of our lust, hatred and delusion. Another instinct, as strong as the above, is our "will to know." These two are among the strongest human instincts. And the object of Buddhism of Enlightenment is to relieve our spirit of the troubles that those human instincts are causing us. Then how shall we dispose of those troubles? The best way for so doing is to extinguish our lust, hatred, and delusion. If we succeed in extinguishing the three sentiments as above-mentioned, we shall also succeed in extinguishing the fire of our "will to live." To get rid of our delusion (moha) we need a special weapon called common sense, for delusion is the product of ignorance (avidyā) which is, in its turn, an outcome of the inaction of the will to know. To abolish delusion, therefore, we need common sense, scientific experiments, philosophic meditation, etc. The most effective weapon in fighting ignorance is, however, the culture of our

thought by means of meditation. For the knowledge obtainable through meditation is always self-enlightenment, i. e. Bodhi. If we acquire self-enlightenment, ignorance (avidyā) and delusion will disappear of themselves. Ignorance (avidyā) is the first of the twelve chains of causation, and the very sourse of all sorts of thirst. So, when our common sense is gradually cultured into knowledge, wisdom and at last into enlightenment, which will exterminate ignorance at once, it may be said that we have succeeded in extinguishing the fire of our will to live with the water of our will to know. Ignorance with lust and hatred is darkness, while enlightenment is light. When light comes to us, darkness retires spontaneously. Therefore, the Hinayanists are certainly mistaken in their attempt to remove darkness first, and then bring light. Meantime, the Mahayanists are concentrating all their efforts in bringing light, for they are sure that light will naturally replace darkness.

The twelve chains of causation are the paths through which individuality of man develops and the effects of our will to live. The individuality, or the life, of man is represented by suffering (duhkha) and the cause of suffering (samuccaya), i. e. sein, and the extinction of suffering (nirodha) and the way leading to the extinction of suffering are our ultimate objects, i. e. sollen.

The way leading to extinction is what we call the noble eightfold path (ariyo atthangiko maggo). Two branches of the eightfold path, i. e. the path of right view and the path of right meditation form the very foundation of our spiritual culture, which gives rise to the remaining six paths, namely, the path of right memory, the path of right plan, the path of right effort, the path of right speech, the path of right action, and the path of right life.

When our will to know is fully satisfied our will to live will be fulfilled at the same time. Then we are satisfied in the present world, and will have eternal life after death. If we reach such a stage in our spiritual development and culture, we may say that our life is purified, and that our individuality is enlightened, i. e. we have reached the state called Bodhi in our spiritual culture. Then, for the first time, we are relieved of the obstruction of thirst (klesa-āvarana) and obstruction of what is known as jneya-āvarana. The obstruction of knowledge can be taken away by science and philosophy, while the obstruction of thirst can never be taken away by them. But, if we resort to Buddhist meditation, these two obstructions can be entirely taken away without any great difficulty. And when we are free from these two spiritual obstructions it can be said that they have practically acquired Bodhi and Nirvana. Then we are no longer under the control of lust, hatred and delusion. We are thus out of the darkness of spiritual obstructions, and have acquired spiritual enlightenment. As I have already

stated in the foregoing paragraph, the acquisition of light means, in the Buddhism of Nirvana, the exclusion of darkness. Therefore, the Buddhism of Nirvana can be rightly called the Buddhism of enlightenment. The only difference between Nirvana and Bodhi is that the former is negative, while the latter is positive.

2. Is it something different from the old Buddhism and, if so, in what respects?

My answer to the above question is very simple. I believe that, when rightly understood, the old Buddhism is not different from the new Buddhism, or Buddhism of enlightenment.

3. Is there any possibility of its being revived in India, its original home?

There is no doubt that Buddhism can be revived in India, where the religion was founded. According to the latest statistics, there are in India at present more than 300,000 Buddhist believers.

This fact eloquently tells us that Buddhism can be easily revived in that country if rightly tackled. By the way, however large the number of Buddhists may grow in India, it will do no harm to the country they live in. For Buddhist believers know neither war nor retaliation, and Buddhism is the religion of peace and good will.

4. Can it help us from the nationalistic point of view, and can it be our national religion?

5. Can it liberate us from the dogmatic Hinduism, which has become now petrific and does not help us in our growth?

My answer to the 4th and 5th questions is, in every respect, in the affirmative. Buddhism can be the national religion of India just as it is the national religion of Japan. Buddhism does not recognize God as Creator, or caste by birth. It does not pay any respect to petrific dogmas. Except these points, Buddhism has nothing in it that is inconciliatory with things Indian.

6. It will take twenty years for Buddhism to revive, but to reform Hinduism, it will take two million years.

Hinduism may take many years to reform itself. But, as numerous proofs tell us, Buddhism is the most tolerant of all religions. Therefore, Buddhism can go side by side with Hinduism to the best advantage. For it is not desirable for a nation to have only one religion, because when the religion fades away, the nation will be driven into atheism at once. But it is Buddhism that shows its merit when atheism extends its poisoning influence in every direction.

7. Will Indian civilization not suffer by the adoption of Buddhism as the national religion?

Buddhism will by no means affect Indian civilization. It is a pride of Buddhism that, throughout the dozens of centuries of its history, Buddhism has no records whatsoever of its ever having affected or destroyed the civilization, or history, or the national habits and customs of a third nation. To take the example of India, she was at her best during the Buddhist period of civilization. And it is a well known fact that the Indian

people are proud of the Buddhist art objects which are unearthed from time to time. Therefore Buddhism can improve and enhance Indian civilization, but will never affect or destroy it.

8. The Indian youths have practically no religion, though they are anxious to have one.

This is a very horrible fact. If this is the outcome of their indifference towards any religion, it is indeed shocking. But, if they are really anxious to have a religion, and yet are left without one, the religionists are solely responsible for the regrettable state of things.

9. Can you be our revivalist and take our cause?

It is for a poor-spirited man only to be waiting for the help of others, he himself doing nothing. I hope and wish that our Indian brethren, who are possessed of vigorous spirit, will become the revivalists for themselves.

10. Can the Young East Publishing Office open its branch in India?

We are very anxious to have a branch in India. Fortunately the Indo-Japanese Association is planning the establishment of a Commercial Show-room in Calcutta at no distant date. Therefore, we shall shortly be in a position to study in earnest the establishment of our branch office there.

J. TAKAKUSU.

BOUND VOLUME OF THE YOUNG EAST

Vol. I (Nos. 1—12) of The Young East has now been prepared and is on sale. It will prove useful to all those desiring to know of the present-day life and thought of Buddhists in the Orient. An index is attached at the end of the volume.

Price: 3 yen in Japan and 4 yen (8 shillings, or 2 dollars or 5 rupees) abroad per copy including postage.

NIPPON

THE Chinese characters now generally pronounced "Nippon" were originally used to express "Hinomoto", which literarily means "the Source of the Sun," or "Where the Sun rises." Thus Nippon is commonly translated "the land of the rising sun."

It appears, then, that the name of "the land of the rising sun" was not one given to their country by the Japanese themselves; and the name was probably given to the country by the Chinese, the Koreans, or other people of the Asiatic continent. Wherever one is situated, the sun rises from the east, far from the place where he stands. It is absurd that any people should consider that the sun rises from their own country. To the people inhabiting the northern parts of the Asiatic continent, the sun probably appeared to rise from the islands off the continent, and they named such islands "the source of the sun." This is the only possible explanation how the country came to be known as "the land of the rising sun."

As it is known that the immigration of the continental inhabitants of North Asia had come to the country in the very early period, it also seems possible that these people called their new colony "the land of the rising sun."

Although the "rising sun" had become the common symbol of the country, it can not be proved exactly how and by whom the name was first given to the country. There are several authorities who is of the opinion that "Hinomoto" did not mean "the land of the rising sun," but "the source of fire." "Hi" means both "sun" and "fire."

Fire was the object of worship among many primitive people. In the ancient Japan, to keep fire burning perpetually was an important custom. In the Man-yo-shu, mentions are made of "Hinomoto-no-yamato" (Yamato, the source of fire). In the province of Yamato, the most important fire was kept burning continuously, in the early days, and from this came the expression, "Hinomoto-no-yamato."

This main and most important "Source of Fire" was then kept burning in the Imperial Palace at Yamato, and it was the task and duty of the Emperor to keep the fire burning perpetually. Thus "Hitsugi-no-miko" (The Heavenly son to keep fire burning) was used to signify the Emperor. Fire was important, and the Imperial family had the main fire of the country that had to be kept burning.

This important task has given the Emperor the name of "Hinomoto-tenno" (Emperor of the Main Fire), and "Hinomoto" became to stand for the country.

As Yamato was the seat of the Imperial family, the country was often called "Yamato"; Yamato was "Hinomoto" (Source of Fire) of the country. Hinomoto finally became the

proper name for the country. When the Chinese characters were introduced and the Japanese words became to be written out in Chinese characters, Hinomoto was expressed by two Chinese characters which are now pronounced "Nippon." "Hi" which meant "fire" was translated into "Hi," the Sun.

The worship of fire is evident in many accounts of the ancient history of the country, and shrines dedicated to fire are still existing in many parts of the country. The custom of keeping fire perpetually burning was one of the most important duties of the early Japanese, and it is still continued in the provinces of Hida and Shinano.

Although the present characters of "Nippon" mean the "land of the rising sun," much importance can not be placed on the Chinese characters as they were merely used to phonetically express the originally Japanese words. From what the early history and customs of the ancient Japanese tell, it may be proper to believe that "Hinomoto" stands for the Source of Fire, rather than the Source of Sun, although the latter had become the so commonly accepted meaning of the words.

MOCK JOYA.

SOUTHERN CALIFORNIA LETTER

THE birthday of Lord Buddha was celebrated Sunday, September 5th in the new Buddhist Cathedral, Los Angeles, and such a crowd assembled that it was impossible for all to obtain a seat. One of our members, who attended, said it was a very interesting and instructive service. Invitations had been sent to many people, of various religious affiliations, who responded to the number of perhaps five hundred or more. Many of the Japanese members very courteously proffered their seats to the guests, while they stood either in the aisles or outside during the long but beautiful service. Once before, probably five or six years ago, this member attended the same celebration and there were only a few scattering American faces to be seen throughout the audience. As a Theosophist she was delighted to see the favorable growth in sentiment among people trained in the Christian faith. Such a gathering speaks volumes for the broadening effect it will have upon rising generations of our mixed races and religions, and it will do much to lift them out of the bigotry of religious teachings and give them an understanding of one of the Oriental religions. The motto of the Theosophical Society is "There is no religion higher than truth," and we believe the fundamental truths of all religions are the same in essence. The sooner the world

nations can meet on this common ground, can realize and recognize this, the nearer will come the day of world peace. All the World Teachers have come as messengers of the Great White Brotherhood to the particular nation or nations of their day and, as evolution proceeds, each teaching will lend its own particular color, gained by the race, as it passes through the prism of humanity, from the one Light of all. Here in the United States we recognize that ours is a vast problem in the world scheme of religions. Being the "melting pot" of all races and religions it is no easy task to assimilate the millions who have knocked at our doors. As a nation we are still young and infantile with few traditions, compared to older nations who date their civilization back for thousands of years. We are celebrating only our 150 anniversary in Philadelphia, Pennsylvania at the present moment.

The coming of Dr. Annie Besant, for a lecture tour from coast to coast, is giving Theosophy the front page in the metropolitan press throughout the United States. Never before has the organization, founded by our beloved Madame H. P. Blavatsky and Col. H. S. Olcott, received such publicity and favorable notice. Writers everywhere recognize Dr. Besant as an international figure of great import. Her fifty-two years of public service, seeking the betterment of human conditions, speaks to a skeptical public as nothing else could. She has been a voluminous writer on a wide range of subjects, while as an orator few can equal her. By her pen and with her voice she has commanded the attention of millions all over the world and been a strong factor in moulding the thought in many countries. Her last visit was in 1909, while her first trip through the States was in 1891. In 1893 she came as a delegate to the World's Congress of Religions, held in Chicago, during the World's Fair which celebrated the discovery of America by Columbus in 1492. As she proceeds from city to city she is being accorded a welcome given only to the world's most distinguished citizens. She will celebrate her 79th birthday quietly resting at Krotona, Ojai, California.

Hannah Luella Hukill,
M. D.

THE POPULATION PROBLEM OF JAPAN

OPINIONS regarding the population problem of our country are generally pessimistic. In fact, some of our publicists regard this problem as if it were something like an incurable national ailment. Mr. Tokugoro Nakahashi, who was Educational Minister in the Hara Cabinet, however, views the subject in quite a different light. He is thoroughly optimstic and takes the increase of population as a good sign of growing national prosperity. Writing in an economic journal he says substantially as follows:

Record Increase of Population

"The people of Europe and America feel great alarm at the record increase of our population, which has doubled during the comparatively short period of the past half century, namely from thirty to sixty millions, and fear that Japan might have recourse to imperialistic policies of territorial aggression in order to find outlets for emigration of her surplus population. In our own country, both the Government and people are equally very much concerned with this problem and are endeavouring to solve it in some way or other. Policies now being adopted and pursued by the authorities for that purpose are encouragement of emigration abroad and of migration to comparatively thinly-populated districts at home. I have nothing to say against these policies, but I am decidedly against sending emigrants to a country where they are not welcomed. Whatever it may be, I do not see the reason why the authorities and some of our people are pessimistic in connection with the population problem.

"The increase of population, in my opinion, should rather be taken as a hopeful sign than as an ill omen, because a nation whose population is increasing is always found to be in a high stage of prosperity. I have never heard of retrogression or decay of a nation by reason of its population ceaselessly increasing, though I have often read of one going to ruin on account of its population gradually diminishing. It is a matter for congratulation that Japan's population has been showing a steady increase since long ago. During the Nara epoch, about one thousand years ago, the population of the Empire was not more than eight millions, but in the early part of the Tokugawa régime, about three hundred years ago, it was recorded as twenty millions. Since that time until the restoration of the Meiji Era, or during the period of three hundred years, there had been little or no increase, though it witnessed a sudden turn for increase at the time when Japan was forced to open her doors to foreign intercourse, it being then counted as about thirty millions. Thereafter, during the course of fifty or sixty years, it has swollen to sixty millions. It is such great increase that

has made our countrymen anxious and caused them to think of some measures to dispose of surplus population. It is, however, doubtful whether our people to-day really feel more inconvenience than they did about sixty years ago on account of the narrowness of their land. As a matter of fact, our living condition is far better than that of our fathers or grandfathers in the beginning of the Meiji Era.

No Rule for Accommodation of Population

"There is no rule as to how large population per square mile should be. It entirely depends on local circumstances. The average population of our country per squire mile to-day is 400, England 378, France 189, Germany 310, Holland 483 and Belgium 653. Though the last-mentioned two countries—Holland and Belgium—are more densely populated than our country, they have never seriously taken up population or emigration problem. This is chiefly due to the remarkable industrial and commercial developments attained by them. Germany was once very eager to find outlets for her excess population, but in recent years, owing to the same reason, only a small number of people go out as emigrants.

"Supposing that our country would support as dense a population as that of Holland and Belgium, it could meet an increase of thirty millions more.

Colonal Administration and Population Problem

"Policies hitherto adopted by great powers of Europe and America with regard to the administration of their colonies or dependencies have had no connection whatever with population or emigration problems. Germany and England have sent emigrants to their colonies, but they have had no intention other than cementing economic relations with them. They have never undertaken encouragement of emigration. On the contray they have provided laws for the restriction of emigration. Indeed, strict supervision has been and is being enforced by these countries against emigration and shipping of emigrants, so as to prevent loss of manpower. Seen from this angle, encouragement of immigration should be taken up seriously only by a country where manpower is wanted, but not by a country, which is in a position of supplying it. It is owing to the necessity of carrying out development of virgin land that countries in South America have been offering financial aid to immigrants. Japan grants subsidies in aid of emigration, but this is abnormality.

Real Cause of Japan's Suffering

"Some of our thinkers are of the opinion that the principal cause of the suffering of our country is over-population. I, however, think that the cause of our national ailment is lack of capital and consequent want of industries.

"Shortage or excess of population may be judged by the rise or fall in the rate of wages.

In other words, shortage of manpower is indicated by high wages, and surplus of it by low wages. Japan has witnessed great rise in the rate of wages since the beginning of the Meiji Era. This is positive proof of her being not so over-populated as is generally supposed.

Population and Unemployment Questions

"Nothing is more erroneous than thinking that unemployment is closely connected with over-population. In the present economic organization of society, business prosperity and depression alternately appear in the course of several years, bringing in its train shortage and surplus in employment. It does not matter whether a country is thinly or densely populated.

Advance of Culture and Population

"As a rule, advance of culture is accompanied by decrease of the birth rate, though progress of sanitary ideas and completion of medical equipments diminishes death rate. Statistics show that the decrease of birth rate in Europe and America is greater than the diminution of death rate. This is particularly the case in France, where population remains stationary or is even on a downward tendency. In our own country, in the beginning of the Taisho Era or about ten years ago a marked decrease in birth rate was witnessed. Considering this, I can hardly conceive that the population of our country will continue to swell in such a remarkable degree as it has been doing for the past sixty years.

No Country to Welcome Our Emigrants

"Granting Japan undertakes emigration, there is at present no country on the Pacific coast which welcomes our emigrants. Emigration is successfully carried out only in a country where wages are higher than at home, but countries where wages are high such as Canada, the United States and Australia have been and are closely shutting their doors against our emigrants. Though two or three countries in South America are now willing to receive them, it is doubtful whether they will continually welcome them if Japan sends a large number of emigrants.

"On the other hand some of our leaders seem to advocate the development of land in Manchuria and Mongolia for making room for our surplus population, but this, in my view, is far from hopeful, as in these regions wages are lower than in our country. In the circumstance, in case Japanese capitalists undertake such development, they will most probably prefer employment of Chinese to Japanese.

Population and Food Problems

"The problem of food necessarily arises side by side with the population question. Growing impossibility of self-supply of food is what many of our countrymen are now gravely concerned with. Shortage of food, however, is inevitable in a densely-populated country with a limitted territory like Japan. Moreover, concentration of popu-

lation from rural to urban districts along with the development of commerce and industry will necessarily aggravate the shortage of food-stuff. The value of food import of our country annually reaches three hundred million *yen*, while that of export is not more than one hundred and half million *yen*. This great increase in the value of import is caused by concentration of population in urban districts.

Though some of our thinkers have laid particular stress upon the necessity of self-supply of food-stuff since the European War, I am of the opinion that such argument is quite inconsistent with the principle of industrial prosperity. As to the question how to make good shortage of food in case of war, I may answer that two ways are available for that purpose. One is to economize ten or twenty per cent. of foodstuff through strict control of food, and another to make the price of food higher. If both of these measures are carried out, self-sufficiency of foodstuff will be attained without much difficulty, as Japan's total quantity of food import per annum is only ten per cent. of her whole production.

Increase of Population Desirable

"In short, the most essential qualifications that enable a nation to stand on a solid foundation, as well as to enjoy peace and security are the same race, the same history, the same customs and manners and the same religion and a dense population living in a comparatively narrow territory. In respect to these points, Japan is more favourably qualified than any countries in the world. I therefore welcome increase of population as far as our country is capable of accommodating it. Even though our population will hereafter increase at the present rate of about eight hundred thousand per annum, there will be no inconvenience of over-population for thirty or forty years to come.

"On the other hand, as I have already said, diffusion of education, uplifting of culture, and accumulation of wealth will combine to lower birth rate. This must be taken into consideration in the discussion of the problem of population. But there will be a ceaseless increase of population while a nation keeps vigorous spirits and observes healthy customs and manners."

NOTES

Financial Policy of the Government

Mr. Seiji Hayami, Finance Minister, died last month and was succeeded in his post by Mr. Naoharu Kataoka, Minister of Commerce and Industry. In a statement issued to the press, the new Finance Minister, outlines his policy to the following effect :—

"Though I have assumed the portfolio of Finance, there will be no change at least for the time being in the retrenchment policy hitherto pursued by the Government. At a Cabinet meeting held in June, it was decided that the Budget for next fiscal year should be cut down as much as possible, and I have only to abide by this decision. As for the question what policy the Government should take to cope with the present economic situation, it cannot be answered off-hand as there are many different phases each requiring different measures to be taken. I can only say that I may be able to adopt adequate measures as occasion demands. With regard to the complaint uttered by certain people that times are hard and business is bad in our country, I can see no valid reason justifying it. According to my observation, there is no indication of economic depression at present. The rate of interest is by no means high, transaction is brisk and the quantity of goods in stock is quite large. From these facts, I cannot think that our economic world is in a depressed state. As for excess of import over export, which makes some people pessimistic, it should be remembered that ours is a country requiring the importation of raw materials to the total value of one billion *yen* a year and it is inevitable that import should exceed export, but this does not warrant any gloomy view of the whole economic situation. In short, I cannot understand why people complain of bad business. Nevertheless it is a fact that businessmen are generally experiencing much monetary stringency. This is due to smaller profits they can now obtain. To remedy this, they must endeavour to cut down expenditure, which expanded during the boom time. With regard to the very important question of high prices, from which our people are suffering, if they desire to escape from the evil, they must develop the sense of frugality and practise thrift and at the same time get rid of various defects in our economic institutions. For instance, on investigating prices of merchandises on the market, I find that only twenty or thirty per cent. of retail price goes to the hand of producers, the balance being mostly taken by brokers and other intermediaries. This way of business transaction must be improved as quickly as possible, and as concrete measures for doing so we must accelerate the formation of comsumers' co-operatives. Finally with regard to public loan policies, in view

of our present monetary condition, I see no immediate necessity to alter the policy hitherto adopted. As for the lifting of gold embargo, and lowering of the rate interest, which are among the most important problems awaiting solution, I intend to tackle these problems after studying them. I have no fixed views thereabout, but I am resolved to adopt whatever adequate measures occasion demands."

South Seas Trade Conference

Under the auspices of the Foreign Office, the South Seas Trade Conference was opened on September 13 in the building of the House of Representatives. The conference was attended by representatives of the Ministers of Foreign Affairs, Finance, and Commerce and Industry, of the chambers of commerce of Tokyo, Osaka and four other great cities, and fifty private commercial organizations concerned with foreign trade. Besides, more than 200 delegates, including consular and commercial commissioners from the countries interested, were also present.

The object of the conference was to consider and discuss practical methods for expanding our trade with the South Seas islands and the encouragement of Japanese investments and enterprises in those territories. It had nothing to do with political or diplomatic affairs, nor with the question of emigration. The conference was divided into seven sections, namely Enterprises and Investigation, Imports, Exports, Communications and Transportation, Investigation and Information, Finance and Laws and Regulations.

Pensions to Aged Social Welfare Workers

The Keifukukai, an organization established in 1924 with a donation of one million yen from the Imperial purse for the purpose of encouraging social welfare works, has decided to give pensions to 32 aged persons who have been engaging in social welfare works in Japan for more than thirty years. There are among these social workers seven foreigners, namely, four French, two English and one American.

In this connection, Mr. Kurosawa, who is in charge of the Pension Department of the Keifukukai, says that these social workers are self-sacrificing men, having given their all for public service. All of them are running institutions for social welfare work of one kind or other for the benefit of the community. There are in this country thousands of social welfare workers who are doing good work, but these 32 persons have attained advanced ages and specially deserve to be publicly enlogized. That is the reason why the Keifukukai has decided to give them pensions.

The Crown Prince of Sweden as an Archæologist

H. H. Crown Prince Gustaf Adolf of Sweden, recently visiting Japan in company with his consort, Princess Louise, is a noted archæologist. His chief object in visiting this country was to widen his scientific knowledge by carrying out archæological researches. Accompanied by a few noted Japanese archæologists, the Prince went on September 13 to some shell mounds in Chiba Prefecture, about twenty miles

from Tokyo, and unearthed a stone ax believed to have been used 3,000 years ago, articles made of horn, more than 20 kinds of shells and an earthern jar in nearly perfect condition. His Highness was exceedingly delighted with his successful excavation and said that he hoped to present them to the museum at Stockholm.

Great Indologist in Japan

M. Silvain Levi, the well-known Indologist, accompanied by his wife, arrived in Tokyo from France last month to assume the Presidency of La Maison Franco-Japonaise, an institution lately established for the purpose of promoting cultural relationship between France and Japan. M. Levi is no stranger to this country. Twenty-eight years ago, he came to Japan for the study of the Sanskrit and Pali languages and stayed for many months in the Hongwanji of Kyoto, pursuing the study of Buddhist sutras.

Religious Tolerance in Japan

It is gratifying to note that Buddhist and Christian teachers and workers in this country have lately been showing themselves friendly and helpful towards one another. Evidence of this was shown a few weeks ago when the Y.M.C.A. in Tokyo lent its auditorium to a group of Buddhist priests for holding a lecture meeting. On the other hand, a Buddhist priest living at the foot of Mt. Myogi near Karuizawa, threw open his temple in August last to a meeting of Christian ladies, including some foreign lady missionaries. A similar example of hospitality has also been shown by another Buddhist priest, the Rev. Kabutsu Hayashi, when he not only lent free his temple on the Hankyu Railway near Osaka for the benifit of a body of Christian young men for holding a meeting last summer under the auspices of the Japan Congregational Church, but attended it to give a lecture.

Foreign Friend of Japanese Buddhists in Hawaii

The *Nippu Jiji*, the leading Japanese newspaper published at Honolulu, reports that a beautiful cloisonne flower vase, manufactured with great skill in Japan, has been presented to Mr. E. W. Greene, manager of the Oalm Sugar Co., Waipahu, as a gift from the Most Reverend Genpo Kitano and Sekizen Arai, archbishops of the Yeiheiji and Sojiji temples, respectively, of the Soto sect. Taigaku Uyeshima, priest of the Taiyoji temple, and Takeo Miyagi, manager of the Waipahu social club, made the presentation.

In the letter of presentation, accompanying the gift, the archbishops say:

"You have always devoted yourself deeply to religion and with the spirit of sincerity you have constantly assisted the management of the Japanese Language School belonging to Taiyoji Temple. Moreover you have been so kind as to allow the permanent free use of the spacious piece of land for the construction of the new school house also donating a large amount of money to help the construction.

"Such faith and act of yours are highly esteemed by us. Therefore as an expression of our appreciation and gratitude, we have the honor of present-

ing to you the above mentioned article."

Death of a Great Entomologist

Mr. Yasushi Nawa, entomologist of international reputation, passed away last month at his home in Omiya, a town in Gifu Prefecture, at the advanced age of seventy years. The deceased was an earnest student of entomology and a painstaking observer of insects' life for fifty years. He was a self-taught man, his school education being confined to that he received in a secondary grade agricultural school. Like Henri Fabre, he continued his scientific study unaided and ultimately became one of the world's greatest authorities on insects. He established the Nawa Konchu Kenkyusho (Insect Research Institution) and issued innumerable useful reports. He also established an insect museum, where 250,000 specimens of insects are on show.

First Women's University in Japan

The Joshi Daigaku (Women's University) at Mejiro, Tokyo, will shortly be raised to the same status as the Imperial University of Tokyo and other great universities for male students. Although called a university, this great school for girls was hitherto not legally recognized as such. Accordingly and in view of the recent advance of female education in this country the faculty and alumni of the school have been planning to make it a university in every respect by raising necessary funds and making other preparations. Preliminary arrangements having lately been completed in the main, the faculty will shortly present an application to the Minister of Education asking for official recognition. When it is given, the school will be the first real university for women in Japan. It will have two departments of literature and science and the school terms will be three years for the preparatory and three years for the regular course.

Marked Increase of Population

According to the latest investigation made by the Bureau of Statistics, the population of our country showed an increase of 875,385 during 1925. This is a record-breaking growth. The annual increase of our country's population was not more than 500,000 about thirty years and 700,000 fifteen years ago.

Japanese Buddhists' Visit to China

As anticipated in a preceding issue of this journal twenty-one prominent Buddhist priests under the leadership of Mr. Baigyo Mizuno left Tokyo for China on a trip of inspection on October 1. The party is travelling via Chosen and Manchuria and will visit Peking, Nanking, Suchow, Hanchow, Shanghai and several places closely related to Buddhism. The visitors will meet prominent Chinese Buddhist priests and scholars and will renew friendship with the high Chinese priests who visited Japan some months ago on the occasion of the Far Eastern Buddhist Conference held in Tokyo. They are expected to return to Kobe on October 31.